and, with regard to all the large rest of our becoming that is behind, it is an Ignorance.

Secondly, it is a knowledge only of being and becoming as limited to the individual self and its experiences; all the rest of the world is to it not-self, something, that is to say, which it does not realise as part of its own being but as some outside existence presented to its separate conscious-ness. This happens because it has no direct conscious knowledge of this larger existence and nature such as the individual has of his own being and becoming. Here too there is a limited knowledge asserting itself in the midst of a vast Ignorance. Thirdly, the true relation between the being and the becoming has not been worked out on the basis of perfect self-knowledge but rather by the Ignorance, by a partial knowledge. As a conse-quence the mind in its impetus towards an ultimate knowledge attempts through the co-ordinating and dissociating will and reason on the basis of our present experience and possibilities to drive at a trenchant conclusion which cuts away one side of existence. All that has been established is that the mental being can on one side absorb himself in

direct self-consciousness to the apparent exclusion
of all becoming and can on the other side absorb
himself in the becoming to the apparent exclusion
of all stable self-consciousness. Both sides of the
mind, separating as antagonists, condemn what they
reject as unreal or else as only a play of the
conscious mind; to one or the other either the Divine^